

THE ETERNAL AND THE INDIVIDUAL

. 'asleep or a concentration of the individual consciousness in an absorbed identity, there is certainly and must be a differentiation of experience. For in this active unity the individual **Purusha** enlarges its active experience also as well as its static

- consciousness into a way of union with this Self

'of his being and of the world-being, and yet **individualisation** remains and therefore differentiation. The Purusha is aware of all other individuals as selves of himself; he may by a 'dynamic union become aware of their mental and practical action as occurring in his universal

- consciousness, just as he is aware of his own mental
- and practical action; he may help to determine their action by subjective union with them: but

; still there is a practical difference. The action of the Divine in himself is that with which he is particularly and directly concerned; the action of **f** the Divine in his other selves is that with which he is universally concerned, not directly, but through and by his union with them and with the Divine. The individual therefore exists though he -exceeds the little separative ego; the universal exists .and is embraced by him but it does not absorb and

.abolish all individual differentiation,
even though
by his **universalising** himself the
limitation which
-we call the ego is overcome. /

Now we may get rid of this
differentiation by
plunging into the absorption of an
exclusive unity,
but to what end? For perfect union? But
we
-do not forfeit that by accepting the
differentiation